

The Ansgar Lutheran

Volume XXXI

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Number 3

NINE | BABIES | ON | THE | DOORSTEP

By Kenneth Gray Hobart

ew of the children had ever tasted fruit, and the afternoon the shipment came they regarded curiously, with dark shining eyes. "This is fruit from America," 'Mama' explained. "It was picked by boys and girls in California. Then the people in the churches in America had it packed and sent here. Would you like to have some at right now?" "Such excitement! Such smiles delighted squirming. 'First shall we thank the people of America?' They are all too small to write letters. The oldest of the sixty-children in the Shatin Home is yet six. But they know how to 'thank you' in their own way. After they raised their tiny hands clapped with great enthusiasm, the fruit was handed out—two pieces each. Every child tasted it experimentally, and then they all

ran off to show the teacher.

"See what we have got. It's fruit from America. It does taste good."

"It is such a treat," says 'Mama.' "It is not often our children get fruit—only when it comes as a gift from some kind friend."

'Mama' to the sixty-five little foundlings is Miss Mildred Dibden, superintendent and spark-plug of the Shatin Home. The home, near Hong Kong, is a venture of faith and a labor of love, an independent project supported by interested helpers from all over the world. Church World Service on behalf of the American churches regularly contributes milk powder, vitamins, layettes and U. S. surplus foods.

"Without such help we could not carry on," says Miss Dibden, "for our numbers increase steadily. During the last three months we have taken in nine babies, found abandoned and brought to us by the police, or left on the doorstep. Even in the middle of the last typhoon, the police arrived at 1 a.m. with a tiny, new-born baby girl whom they had picked up from the roadside. We took her in through a window, for all the doors were barred against the typhoon winds."

She will grow up like the others—happy and confident in this atmosphere of Christian love.

Little Shuet Yi is nearly two months old now, and such a pretty child, except for a malformation of the nose and mouth. She is to go to the hospital for an operation when she is stronger. They will give her a new lip, as they did for

The Rev. Kenneth Gray Hobart, Director of Church World Service, gives a glimpse of his experiences in Hong Kong, China

little Mo Ching.

Another wee mite has been ill with bronchial pneumonia. She was abandoned when three weeks old, and found by a beggar woman, who picked her up and used her for begging. Food from the old woman's rice bowl was not suitable for a newborn infant, and in a few days the child would have died. But the police caught the beggar, and brought the wee one with her matted hair and grimy skin to the Shatin Home.

Abandoned babies are usually girls, for the Chinese will try hard to keep a boy child. However, a recent foundling is a boy called Stephen, though he has a Chinese name too. He was abandoned newly-born, and nobody can guess why, for he is a most perfect little lad.

These children, despite their earliest reverses in life, are fortunate to have found such a refuge and such a 'Mama.' The home, eight miles from Kowloon occupies a hilltop, overlooking a beautiful expanse of sea, mountain and farmland.

The children play outside, eat their meals and drink their milk picnic style when the weather is fine. Unlike most Chinese children, these do not have to be taught to like milk. It has been part of their diet since babyhood. Like the fruit from America—"it does taste good."

News and Notes

Pastor Eric Christensen was installed as pastor of Pella Lutheran Church, Omaha, Neb., Jan. 12. He had been pastor of St. Ansgar Lutheran Church, Toronto, Canada.

Gymnasts from Denmark. In 1947 Flensted-Jensen's young people toured the United States and gave gymnastic exhibitions. They were well received. Now Mr. Paul C. Clausen, who was one of these young people, has a group of his own. He plans to make a tour of the United States this Fall starting in September. Anyone interested in having these gymnasts appear in their locality should contact Mr. Paul C. Clausen, care of Erik Hansen, P.O. Box 622, Winston, Oregon. Both Mr. and Mrs. Hansen were in the group in 1947.

The New Hymnbook. We are informed that the new hymnbook will be off the press about March 15. At that time deliveries will begin to take place. But we believe that no one should set his heart on the hymnbook before Easter. It will take time to get several hundred thousand copies sent out. But we are getting nearer to the time, when the book will be with us.

A LETTER

Objection to Scrip Sundry

Dear Sir:

I would like to make reference to Scrip Sundry's dissertation of January 6th. (i.e., "Let-down by Church Members.") I don't know who this individual is, but I have strong feelings that he must be a pastor.

I am sincerely disturbed by the emphasis of this letter. The ministers of Jesus Christ must learn very early that people are not to be motivated to do Christian deeds for the sake of their pastor. I rebel against the thought of correlating the "let-down minister" with the Kingdom of God. I am appalled to consider the possibility that ministers are actually placing themselves in such a position that they have to spend twenty-five to thirty hours a week tying together loose ends left by inconsiderate laymen. Were this to happen in the field of business the executive director would necessarily assume responsibility

for such a dilemma understanding that perhaps the real problem is his lack of understanding and intelligent planning.

Let us grant that there is suffering and hardship in the ministry, but just how much of this is brought on by our own ignorance is a question that we could well consider.

I, for one, want nothing to do with the sentiments expressed by Scrip Sundry. May God be merciful to us, if and when, we use ourselves as motivational reasons to stimulate our lay people to greater Christian service. It is the Cross of Jesus Christ we are to uphold, and not our own battered egos. Let's forever dispense with the wailing wall. If it is true that we pastors are sacrificing so much by being in the ministry, we can always make the decision to go elsewhere.

If this letter appears to have an undue amount of spleen in it, I want it understood that this was the intent.

Sincerely

Martus Electus

Eugene, Oregon, Emmaus Lutheran Church, Edward R. Andersen, Pastor. The Bible Study Group, which meets the second and the fourth Wednesdays of the month began to meet in September.

On October 13th at the Family Fellowship Night, Joan Andersen showed pictures of her trip to the various European countries, where she and her sister, Jean Andersen, traveled this summer.

Layman's Sunday, October 20th, the laymen of Emmaus Lutheran Church conducted the liturgical part of the two services, the Family Worship Service and the Church Worship Service. Ralph Heins, a former Lutheran pastor, gave the sermon at both services.

On November 10th, at the Family Fellowship Night, the Emmaus Lutheran Church congregation celebrated the Forty-Fourth Anniversary of the organization of the church and also the Sixth Anniversary of the dedication of the remodeled church.

At the parish hall on December 8th, the congregation had a Christmas Party at their Family Fellowship Night. Pot-luck lunch was served by

the Gold Band League and they were also in charge of the program.

On December 15th at the Church Worship Service, there were twenty-five new members welcomed into the church.

Miss Eleanor Hansen, daughter of Mr. and Mrs. Joy Hansen, Springfield, Oregon was married to Alonzo M. Harpole Jr., son of Mr. and Mrs. Alonzo M. Harpole of Junction City, Oregon at Emmaus Lutheran Church on August 30th.

Dorothy Pierce, daughter of Mr. and Mrs. Herbert Pierce, Springfield, Oregon was married to Kenneth Johnson, son of Mr. and Mrs. Melvin Johnson at the Emmaus Lutheran Church on December 8th.

Niels Olsen Nielsen, Eugene, Oregon passed away on September 4th. He was born Sept. 10, 1869 in Haslev, Denmark and had been a resident of Eugene for the past thirty-five years. He was a member of Emmaus Lutheran Church. His wife, Mette M. preceded him in death March 5, 1956. He is survived by two daughters, Mrs. Lorine Rasmussen, Alberta, Canada and Mrs. Metha Christensen of Flaxton, North Dakota. Funeral service was held at Emmaus Lutheran Church on September 9th. Pastor Edward R. Andersen officiated.

Iver Martin Johnson, 1172 Chamber Street, Eugene, Oregon passed away on December 24th. He was born May 14, 1890 at Elbow Lake, Minnesota. He came to Eugene in 1914, where he has lived since. He was a member of Emmaus Lutheran Church. He is survived by his wife, Jane, and son Clifford B. Johnson; one sister, Mrs. William (Ida) Schnorenberg; and a brother, Neil C. Johnson, all of Eugene, Oregon.

DRIVE SAFELY

Geo. Brodersen writes to us from Portland, Oregon, proposing that Lutherans should have their own automobile insurance. He says that 75 per cent of traffic accidents are caused by drunken drivers. Christians should pledge not to drive after drinking alcoholic beverages. He suggests that such a plan could be worked out in the churches. He does not give a detailed plan, but he sends us

(Continued on Page 13)

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

ANNUAL REPORTS

are grateful for the annual reports we receive one of the year. We have just made one of our for the church at Spencer. It is therefore interesting to see the reports of other pastors. The first we saw this year came from the United Ev. Luth. Church, Iowa, where the Rev. Kenneth H. Petersen is pastor. Annual reports generally point to some of the things that make the congregation happy. Shelby reports that because of a remodeled church dedicated in 1957. All the organizations have their reports in this year's pamphlet. There is something touching in all the reports. Work by willing workers, faithful preaching and teaching, constant application of the Word.

Some of the reports may seem trite, yet within these we find the kingdom of God growing. Of course, we know that it was not always rosy. Sometimes the members of an organization were very disappointed when a few came. They felt let down. But next time they worked just as hard. So it is in the church of God. The apostle Paul tells us that he wanted to stay a long time in Ephesus, because there were many adversaries. This is the Spirit of Christ.

It is the right spirit. This is the spirit at work in all our congregations. We simply took that first report and passed it through. And we got to think of all the good things in the synod. And also all other faithful congregations in America. From the world's point of view the reports seem very insignificant. They don't make world history. But it was that way too in the early church. Just some simple folks, fishermen. They have marked the world with their faith in

And all reports look to the future. Plans are made and suggested for 1958. Again it is a thrilling thing to think that Christ has said to us that he will be with us when we are doing the work that these simple annual reports present.

WORRIED ABOUT TOO MUCH PROSPERITY

Dr. Elson Ruff edits "The Lutheran," official paper of the LCA. Dr. Ruff is one of the keenest observers of church life in America today. One of his recent editorials touch on a modern problem, which no Christian should forget. Says Dr. Ruff:

"If you aren't worried about the danger of being prosperous. But church people have a tendency to be prosperous, and it is a danger.

Those who go to church faithfully are usually the steady folks who work hard and save their money. Either they or their children get above average size of their bank accounts. Very poor immigrant

families coming to America with nothing but trust in God and willingness to work have produced many of America's most prosperous people.

The danger is that such people have enough money for a substantial down-payment on a new house in a pleasant suburb. It's natural to want to live among prosperous people in an attractive community.

The result is that there is a steady stream of the most reliable, best-behaved folks out of the cities to the suburbs. The older parts of the cities are left to less competent, less successful folks, and soon become slums. This is the serious sort of segregation that is constantly taking place, not along race lines necessarily, and not imposed by any laws.

Our congregations tend to become upper-class groups, growing in the suburbs and dying downtown. The poor, the dirty, the disreputable do not have the gospel preached to them. Preaching the gospel, of course, is not merely something ministers do in pulpits, but something faithful Christians are constantly doing by the way they live. A majority of 20th-century American Christians prefer to do this sort of preaching in comfortable suburban areas where it may not be urgently needed.

My proposition is that a Christian family should think twice before buying that slick split-level house in Maryland Gardens. I'm seriously worried when I hear that our church boards in planning to call new staff secretaries, have to figure on how to help them buy \$20,000 houses in suburbs of New York City or Philadelphia. Can't some of us live in the older houses, among the people in the poorer neighborhoods?

I don't think a man can say anything convincing about salvation to people among whom he is unwilling to live. Missionaries, of course, face this problem in its most acute form. Most of them wouldn't live long if they had to share in the filth and poverty of communities where they work in Africa or Asia. But most of us have this problem in some form.

A man tries to do the best he can for his family, and is inclined to provide them with a better neighborhood and better living quarters if possible. Everyone has to solve such a problem for himself. We can't criticize one another for the solutions we reach.

We could be more hopeful, though, about the effectiveness of the church if there were more church people who decided—on plain Christian reasoning—to live down on the common level. What if there are some Negroes and Puerto Ricans in the neighborhood? That's fine, because by trying to be their friends it may be possible to demonstrate our Lord's ideas of how people ought to live together.

Before you sign a contract for that new house, think this over."

Church News from here and there

MINNEAPOLIS CHURCH REPORTS CHRISTMAS MIRACLE

This is the story of a Minneapolis church and a Christmas miracle.

It began 10 years ago when Plymouth Congregational church, planning to build a chapel, sought to buy some adjoining property. Trustees were told the real estate was not available and wouldn't be.

So the chapel was built elsewhere and the desired property remained unavailable until a few weeks ago.

Then the church learned it could be bought for \$75,000. But Plymouth did not have \$75,000. The trustees decided to raise the money by mortgaging the church property. Notices of a church meeting to approve such a mortgage were read at regular services.

Then the miracle began. A friend of the church who is not a member asked Dr. Howard J. Conn, the minister, to lunch and said: "I do not like to see a church undertake such a mortgage. If you find two others who will give \$25,000 each, I will give \$25,000."

Dr. Conn reported to the trustees. They did not know of any other possible donors. But the word got around and a second \$25,000 was volunteered.

With \$50,000 possible, Dr. Conn began to canvass people who might offer the additional sum—but no third donor was found. So the minister asked the first two contributors if they would stand by their pledges should the congregation as a whole give \$25,000 in a Christmas offering.

This was an audacious proposal. Plymouth church has raised \$6,000 in a single Easter offering for several years. But never \$25,000.

On Dec. 15, Dr. Conn told the congregation about the conditional gifts. He urged that no one give more than they could afford. After the service, the mortgage approval was voted. The minister returned to his study to doff his robes.

Waiting there was a woman—an artist—whose means are not large. She said she had received commissions the week before Christmas which net her \$120, and she presented a check for \$120. Dr. Conn tried to persuade her the gift was too large.

"No," she argued, "you said you

believe in miracles, and that it would be a miracle if the money could be raised. I believe in miracles, too."

For two days, Dr. Conn worried about the woman's generosity. Then he phoned to tell her: "You cannot afford \$120, and I am coming over to return your check. I will take \$50 but that is all."

"No," she said, "my gift stands—you know only half the miracle. After giving you the \$120, I returned home to find a few Christmas cards delivered that morning. One was from a friend to whom I had advanced money many years ago. And in the card was cash—\$200 in cash. I do believe in miracles."

On the Sunday before Christmas, every seat was taken in Plymouth sanctuary, and some were standing when the "miraculous offering" was taken.

It totaled \$26,408.94.

On the succeeding Sunday, Dr. Conn reported the sum to his congregation and said "it shows what miraculous things can happen when people of faith do together that which no one of them could do alone."

EAST GERMAN PASTORS URGED TO REMAIN AT THEIR POSTS

The Evangelical Church in Germany has issued direct orders to its 5,500 pastors in the East Zone to stay with their congregations—even at the risk of their personal safety.

The action came as there was indication that the latest maneuver in the Soviet cold-war offensive—direct personal attack against individual clergymen—may prove more successful in undermining the Church's strength than its previous open assault upon the Church itself.

An estimated twenty pastors under suspicion for alleged anti-State propaganda have fled to the West and another 150 are reported to have asked for reassignment outside the satellite nation.

In an effort to stem the tide, the Church announced it has instituted disciplinary action against two of its pastors who fled the East Zone, without the consent of their superiors, although they are bound by their ordination vows to remain with their congregations.

They are Pastor Hans Gerber Rhulsdorf, near Bernau, and Pastor Erich Rommel, of Prennden. Both reported to have told church authorities they left the East Zone after learning they had been marked for arrest for denouncing Communist youth dedication ceremonies.

The two pastors reportedly rejected a Church suggestion that they retract their applications for recognition as political refugees in West Berlin and return to their parishes.

A spokesman for the Church said the disciplinary action is necessary to cause parishioners "must be able to rely on their pastors" and Christians in the East Zone must have past leadership in encouraging them to resist the atheistic youth dedication rites. These ceremonies have been incorporated into the Red youth programs as a counterpart of Christian Confirmation and first Communion rites.

Other flare-ups also marked the tense Church-State situation in the East Zone during Christmas week.

The Communists denounced Christmas messages of clergymen as "agitation for a boycott against the State" and there was fear that attacks might be climaxed by further arrests.

Parties and get-togethers in factories and offices were purged by organizers of any reference to Christmas as a religious observance.

Protestant students at the universities were also reported being subjected to increasing pressure because of their religious loyalty. The students reputedly have been told belief in Christianity is "incompatible with the teaching profession" and were threatened with loss of scholarships, exclusion from examinations and even ouster from the universities.

Some students had also been warned by Communist authorities that they would not be admitted to teaching careers unless they disavowed Christian faith, the reports said.

UNEMPLOYED LAITY CALLED PROBLEM OF PROTESTANTISM

Director of the men's organization of the Congregational and the Evangelical and Reformed Churches said by New York churchmen that the "only serious unemployment problem in Protestantism today is the unemployed state of its laymen."

Dr. Truman B. Douglass, executive vice-president of the Board of

ns of the Congregational Chris-
Churches, told the directors that
greatest undeveloped resource of
stant churches is the unused
of the laity."

said the recruiting, training, and
ive use of responsible Christian
n are a "far more urgent task"
than the recruiting and train-
f ministers.

the unrealized power of Prot-
ism," Dr. Douglass said, "is the
e of the vast millions of church
ers." This power, he added,
be harnessed to "release a tre-
ous spiritual force" capable of
cing "the most far-reaching rev-
n in the history of the Christian
ment."

Douglass said "it must be mad-
g to able laymen" when minis-
give facile answers to difficult
intractable issues faced by the
He said too often these mini-
seem to imply that the compli-
problems "can be solved by
prayer, more reading of the Bi-
or by a general revival of reli-

though these activities are bene-
he said they are no substitute
ne precise knowledge and tech-
proficiency required for effec-
work in business, professions, and
cs. These are the areas, he warn-
where Christianity must be applied
effective in the world today.

Douglass called for "due mod-
on the part of the clergy" in ap-
g Christian principles to com-
and technical problems of hu-
relations.

New York churchmen scored
practice of "trivializing the min-
of laymen and women" by con-
them to "the realms of money-
g, charitable works, and proper
administration."

SPORTS NEW CRIME

ORD IN 1957

year 1957 saw a new crime
d established in the United
ted, FBI Director J. Edgar Hoover
ed at Washington, D. C.

liminary figures from police de-
ments across the nation indicate
approximately 2,756,000 major
s were committed during the
exceeding by 7.5 per cent the
000 crimes committed in 1956.

FBI's Identification Division re-
l an average of 22,200 fingerprint
for processing each working day
g the year, Mr. Hoover reported.
Bureau now has 147,000,000 sets
fingerprints of which 12,250,000
sent persons who have been ar-
at some time in their lives on
nal charges.

liminary tabulations indicate

that there was an increase in 1957
of all major crimes except murder,
Mr. Hoover said. The largest in-
creases were being recorded in rob-
bery, burglary and auto theft. The
FBI itself participated in discovery
and return of more than 16,000 stolen
automobiles which had been taken
across state lines.

DENMARK'S FIFTH LUTHERAN WOMAN PASTOR

Since the law permitting women to
hold clerical office in the Danish Lu-
theran National Church was passed
in 1948 only four women theologians
have become pastors. However, the
fifth woman pastor has just been ap-
pointed.

The parochial church council in
Bregninge on the island of Taasinge
in the diocese of Funen has nominated
Elizabeth Frabricius, B.D., as assist-
ant pastor for one year to the rector
Rev. Juul Sørensen. The Government
has appointed her and she was ordain-
ed on December 18th. The ordination
has caused no difficulties because the
bishop of the diocese, the Rt. Rev.
H. Øllgaard, is willing to ordain wom-
en.

A bill permitting women to be or-
dained as pastors in the Swedish Lu-
theran Church will be introduced in
the near future.

AND SO FORTH

The ELC plans to establish 23 new
congregations during 1958. These con-
gregations will be started in nine
states, and one in Canada, one in Mex-
ico City, for Americans living there,
and one in Oslo, Norway, for Ameri-
cans there. —Sweden will try to
modernize the church's methods of con-
firmation instruction. About 140,000
young people are confirmed every
year in Sweden. —Ordination of
women in Sweden is a major problem
at present. Some authorities object,
others are very eager to make it pos-
sible for women with theological
training to be ordained. —The well
known Dr. Reuben Y. Youngdahl,
pastor of the large Mount Olivet Lu-
theran Church at Minneapolis left
Dec. 26 for a visit to the Middle East
and Russia. —The Missouri Lutheran
Church has 1,257 parochial schools
with a total enrollment of 132,128.
It started 32 new schools this year
with 3,377 pupils and 202 teachers.

THE WRESTLER

By S. T. Eward

"USING" GOD

"The important thing is not to "use
God," but to let God "use us." This
Samuel M. Shoemaker wrote recently.
It is a wrestler's problem.

By nature the wrestler wants to
use God for his own purposes, sinful
and deceitful as they are. He wants
to have a mild form of Christianity
which will bring the hope and com-
fort to his life which he desires. He
wants ease, and wants God to be a
tool to get it. He wrestles with this
problem in order that he may allow
himself to be "grasped" by God so
that God may use him. Some lose
this "match." Others win. To win
is to grow in grace. The wrestler does
not grow into this grace. He does
not begin by trying to serve the Sav-
ior, and after a period of time has e-
lapsed, accept Him for the hope of
eternal life. No. He begins with trust-
ing Jesus Christ as his personal Sav-
ior, and from that decision he grows
in that grace. This is the wrestler.
He wrestles to allow God to use him
in His own way in the congregation
doing what needs to be done, and
giving what needs to be given. This
means he wrestles with selfishness
and laziness.

The wrestler may be the woman
who has been touched by the love
of God, but who is anxious about
social standing, or the man who be-
longs to the church in the hope of

increasing his volume of business (al-
though these probably are few). He
may be the one who will do nothing
in the church and make no sacrifices of
means, time or talents to carry on
the program of the church. He is not
concerned about missions. Yet he
wants his children to have all of the
benefits of the Sunday School, taught
by others who sacrifice to do this.
When he takes time to think he has
some doubts about the rightness of
what he does or neglects to do. He
may dismiss it with a shrug or by
getting busy with selfish pursuit. He
wrestles with his "cheapness" in let-
ting "John" do what he senses at
times that he should also do.

He knows that he is governed by
a line of thinking which goes like
this, "What can I get out of this? If
nothing. I want no part of it."

This line of thought may be more
of the hidden life of more "good"
church members than care to face it.
If things do not go their way, they
"drop out." They serve by holding
offices because of what they are get-
ting out of it, a personal satisfaction
in being what they think is "import-
tant." Unknowingly the church is an
organization for them to use to satisfy
a personal selfish desire to demon-
strate themselves before others. They
trust Christ, but they have a sinful
nature.

Dana College and the Ministry

By Lloyd G. Refsell

One of the purposes of a church college is to provide trained leadership for the work of the Christian Church, at home and abroad. Congregations are willing to support such institutions because they recognize that without them, the supply of future ministers, missionaries, parish workers and active lay leadership would have to be drawn from other sources. We know that there exists at the present time a desperate and critical shortage of ministers, and that congregations who are without a resident pastor have to wait many months until our seminaries are able to provide them with candidates for a letter of call. Our church officials tell us that this situation will probably get worse unless we do something about it. In home missions, for example, we are thinking of establishing new congregations in many suburban areas, because of the shifting population away from the "downtown church." Every new congregation we establish means that our number of pastors must be increased to meet the added responsibility.

This study was prompted by two questions that arise out of the present dilemma. First, what per cent of the graduates of Dana College have gone on into seminary work? and second, What is the college doing now to meet the challenge of a growing church and the need for a trained ministry in the years that lie ahead?

The figures for this survey are based on a study made by Dr. Elmer Rasmussen, College Registrar, about a year ago, concerning the Dana alumni who have done graduate study in all fields of academic work, including theological seminaries. The following chart shows the number of students receiving a bachelor's degree (Bachelor of Arts, Bachelor of Science, Bachelor of Science in Education, etc.) from Dana College in the past ten years, then the number of those students who went on to the seminary, and lastly, the percentage of each graduating class that have gone into the ranks of the clergy.

	No. of Graduates	No. entering a Seminary	Per cent
1948	14	5	35%
1949	26	8	30%
1950	44	12	27%
1951	24	4	17%
1952	44	8	17%
1953	41	11	27%
1954	28	9	32%
1955	18	3	17%
1956	42	6	14%
1957	24	3	13%
TOTAL	305	69 (Average)	23%

An analysis of these figures shows that the seminary has claimed from one out of eight graduates to as high as one out of three graduates, with the average close to one out of four, or 23%. The answer to the question, "Does Dana provide candidates for seminary training?" is decidedly in the affirmative.

Prof. Refsell, member of the Dana College faculty, an interesting survey of Dana College students and entering the ministry.

Of course, not all of these students have enrolled at the Seminary, either when it was in Blair or since it moved to Dubuque. Eleven other seminaries have received graduates including Luther (St. Paul), Chicago, Augsburg, Augustana, Central, Northwestern, Pacific, Wartburg, Wheaton and Princeton. The loyalty of the graduates to the synod that helped provide for their education is revealed in the fact that 38 out of 45 pastors have attended Dana still belong to the U.E.L.C., and 7 have joined other synods.

A further breakdown of the total (69) of those who received their undergraduate training at Dana, shows where they are now serving the church. According to the figures 38 are now in the parish ministry, 3 are missionaries, 4 are military chaplains, 23 are students in seminary, and one is engaged in non-ministerial work.

So much for those who have already left college. What are the prospects for the future? There are about 25 to 30 students at the college who have indicated a desire to enter the ministry. This figure is only a tentative estimate, since many young men do not decide until their Junior or Senior year to enter the ministry. This means that pre-theological students now planning to become ministers have from four to six years ahead of them before they can be ordained.

We who are in college teaching are aware of the competition that exists, in the world of business and industry, to get well-trained, competent college graduates to enter the laboratory, research programs, and professional schools. Our seminaries are competing with institutions that offer much in the way of financial return, and advancement to places of respect and responsibility. It is imperative, therefore, that we keep the work of the church ministry before the attention of our young people, through the day School, confirmation class, and Luther League. Dana College stands ready to send into the blood stream of the church men and women of character, who are willing to consecrate their lives in the service of the Church. In all, we must "pray the Lord of the harvest, to send forth laborers into the harvest."

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

OPEN LETTER TO PASTORS AND OTHER FRIENDS OF THE SUDAN MISSION

By Missionary Mark Thomsen

At the recent semi-annual conference of the Sudan United Mission, Danish Branch, the conference decided to cooperate with the other members of the S.U.M. in establishing a Theological College of Northern Nigeria. The various missions decided that a joint effort was needed in order to make advanced theological training possible and it is necessary since a well trained native clergy in Northern Nigeria is practically non-existent. The problem is made even more difficult by the nearly total absence of qualified men who are capable of taking advanced training. Faced with the problems of a lack of a trained clergy, a lack of candidates, a lack of funds, and a lack of theological instructors, the missions of the S.U.M. have decided to establish this new advanced theological school which will serve all the members of the S.U.M. in Northern Nigeria.

At the present time our mission is training sixteen men in our pastors school in Lamurde. These men have not had enough formal education to be admitted to the diploma course in the above mentioned school when it opens in 1959, but they are about to begin a three year theological course after which they will be ordained as pastors of the Lutheran Church of Christ in the Sudan. It is hoped, although maybe unrealistically, that this group will be the first group of pastors to be trained at this lower level. In the future the mission wishes to have all pastors trained at a more advanced level. A portion of this training will be given at our own school but the advanced course will be completed at the joint seminary to be built on the Jos Plateau.

The Theological College of Northern Nigeria will open in 1959 and will be temporarily located at Gindiri, the educational center of the British Branch of the S.U.M. In about 1961 it is hoped that the buildings of the new school will be completed and the school will be moved to an independent campus. The faculty of the school will be made up of representatives from the various supporting bodies. I have been chosen to represent our Lutheran mission at the school, but I may not join the faculty of the school until 1961 when the school moves to its own independent location. The reasons for this are that at the present time we have no men who will be entering this advanced course and the mission feels that it would be better if I went to our pastors school in Lamurde to take over the three year pastors course which is about to begin there. By doing this it will not be necessary to have more than one of our missionaries active in pastors training, which is a saving of both our staff and insufficient budget.

Although the new school will not open until January 1959 we are now attempting to gather books which will be used in the joint theological library. During the coming year the joint faculty will be collecting bibliographies in preparation for the purchase of new books. Before buying new books we wish to gather as many used books as possible.

It is necessary to do this during the first part of the coming year in order to avoid duplication of books.

On behalf of our mission and the new theological college I would like to ask all of our pastors and friends at home for contributions of used books. We are interested in all types of books which can be used in a theological school including devotional books and secular reference books. Our mission is also interested in having the joint library well supplied with books which are written on the background of our Lutheran heritage. If you are able and willing to help us, will you please send your contributions to Rev. N. B. Hansen, Poy Sippi, Wisconsin?

In the land of Northern Nigeria, which is soon to gain its independence and which will then be controlled by a predominately Moslem government, the Church of Christ is urgently in need of trained Christian leadership. We would ask you for your help in this task.

WORDLESS WITNESSING

By Belva Nerlien

"Pastor, may I come to see you tonight—with my wife?"
"Of course, I am your friend and you may have full confidence in me."

"Pastor, I want to tell you why I am here tonight. I have been observing my boss at the garage where I work as a mechanic. He's different from the rest of us, doesn't form the kind of friendships that lead only to carousing, doesn't get into arguments nor use bad language. I told my wife, 'I'll bet that man is an evangelical.' Then one day I asked him if he knew if there was an evangelical church in town. My suspicions that he is an evangelical were right, and he told me how to find you. You see, I have a problem . . ."

A Lutheran pastor from another town entered a barber shop in Colombia's capital one day. Once seated in the barber chair, to his surprise he found himself facing a copy of the Bible laid in full view on the stand under the mirror. He wisely refrained from comment in order first to observe the owner of the Book. When the other barbers and their clients began telling unsavory jokes, he showed not the slightest amusement nor even interest. Later the pastor learned to his great joy that the barber was confirmed as a member of our church on the following Sunday. An ex-bullfighter, this man also has a ringing oral testimony of the radical change that Christ has wrought in his life.

Annual Meeting Time

Editor, THE ANSGAR LUTHERAN:

Sir:

That time of year has again arrived when in most Lutheran congregations throughout our land the voting members are invited to attend the "annual meeting." At this meeting officers are elected, in some cases budgets are adopted, and policies are set for another year of Kingdom work. The sad part of it all, however, is that in the average Lutheran congregation only ten to twenty per cent of the voting members attend the annual meeting. There are few exceptions.

Why is this? It can hardly be said that the pastors do not sufficiently emphasize the importance of annual meetings. Usually these meetings are announced several weeks in advance, verbal emphasis is given during church services, and mimeographed notices are mailed to the voting members. Yet, year after year, only a few attend. The gripes that people make during the year about policies adopted by the annual meeting are almost always made by members who did not attend the annual meeting. But those who do the griping look hurt and insulted if they are reminded that they should have attended the meeting and expressed their opinions when and where their opinions would have had a democratic hearing.

Why do people stay away from annual meetings? Many reasons could be cited. Let's mention a few. **First** of all there is the devil. Satan works to get people interested in some little temporal activity (such as bowling, for example) and convinces them that nothing else is quite so important for that evening. For others, the devil succeeds in simply never having the thought of **attending** enter their minds. A few stay away so that they can have the Satanic pleasure of criticizing and even slandering the decisions made and the goals set at the annual meeting. **Secondly**, there is human laziness and apathy. Even people who are active and alert in such things as Sunday school, Ladies' Aid, Brotherhood, Young Couples, etc., feel that the tedium of annual meetings will tax their mentalities beyond their limits—or else bore them to death. So they (yielding to the temptation of desiring to be entertained rather than to serve) simply stay home.

I guess it's the devil all the way. The devil knows (as C. S. Lewis would also say, I am sure) that the road to hell is paved with opportunities to take part in the Lord's work—that is, **missed opportunities**. It's the devil who gets people to stay away from annual meetings, all right.

Scrip Sundry

Yours,

If I Were A Layman

A MINISTER GIVES HIS IDEA
OF A LAYMAN

By Aaron L. Roth

A denomination-wide emphasis in our churches is focussing attention on the need and importance of developing the laity. Modesty and hu-

mility best become a pastor when he writes or speaks on such a subject. I would avoid giving the impression that if I, a pastor, were a layman I would do thus or be so, for the probability is if I were a layman I would be just about like the average layman. But, I have found that not all laymen are alike. If I were a layman I hope I would be as devoted and capable as some laymen I have known, to appreciate and admire.

First, if I were a layman I hope I would not be content with letting the church become a woman's organization. Our women ought to be quick to applaud this suggestion. Good advice has been given to church women in the suggestion never do anything in the church unless you can prevail upon men to do it. The fact is, a church needs both the expression women give it, and the somewhat different expression it receives from men. The sun shining, comes through with a different color and hue when it shines through a blue pane of glass than it does when shining through a clear pane of glass. The breath of a musician produces a somewhat different tone when it passes over the reed of a flute than it does when it goes through the mouthpiece of a trumpet. The light of God shining through the breath of the Almighty comes through to a somewhat different result in a man than they do in a woman. But, both are needed, and we remind our laymen that both the church and the world need both of the masculine expression of religion, the kind we have seen and admired in some strong, virile men we have known.

If I were a layman I hope I would not hold two standards of Christian devotion and conduct—one for a minister, and another, a notch lower, for the pew. Whether a layman or a minister, being a confessor and follower of Christ I ought to be as nearly irreproachable and blameless as possible.

Again, if I were a layman I hope I would be aware of the force of my opportunity as a layman, and has certain advantages over a minister whose zeal and motives sometimes are at a discount, and cause, as some put it, ministers are paid for doing it. That is a discounting remark, unfair to ministers. But, at least, that is a discounting remark. Men do not suffer in the mind of the people. We have actually known of one minister who resigned from the pastorate because he

envid the layman his freedom and opportunity. If ere a layman, God helping me, I would put high mium on the undiscounted force of a layman's oppor- ty.

et again, if I were a layman and were nominated some office for which others deemed me qualified fitted, I hope I would think twice before declining refusing. Such an opening presents a challenge for dering some specific and needed service. And to office let it be hoped I would bring the same dili- ce and good business sense and attention to details is necessary to success in secular business.

inally, I have thought if I were a layman I would to train and prepare for efficiency in some particu- department of the church's work, until I would e the well-earned, enviable reputation for doing one thing well, so well in fact that my pastor could e to me for advice and counsel about that particular of the church program. We have known laymen have done that, drawing attention to their ability n beyond the local church or parish, to become use- in some city, state, or inter-church organization. h leaders are always needed. But they always are d among those who are somewhat above the line marks the average. It would be a great thing to be to offer constructive criticism in the right spirit lead out in making sound, forward-looking sugges- s ever and always sharing my pastor's evangelistic to win other men to Christ.

—Watchman Examiner

FAITH

Faith looks across the storm—
It does not doubt
Or stop to look at clouds
And things without.

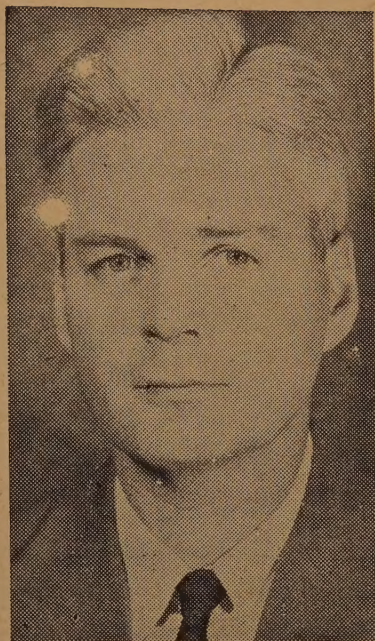
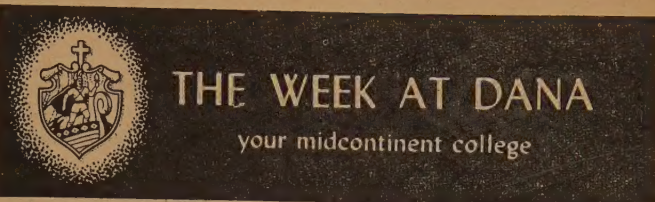
Faith does not question why
When all his ways
Are hard to understand,
But trusts and prays.

It seeks the greatest gift
And asks not sight;
It does not need to see—
He is its light.

Above the tempest's roar
It hears his voice;
And with its hand in his
Faith can rejoice.

It fears no cloud or wind
That it can bring;
Faith looks across the storm
And still can sing.

—Author Unknown



Dr. Howard V. Hong

With the memory of the vibrant message brought to Dana's campus by Missionary Paul Johnsen still fresh in our minds, the Christianity Department is making plans for the second semester's Spiritual Emphasis Days.

February 2, 3 and 4 have been set aside for the special services. Dr. Howard V. Hong, Chairman of the Philosophy Department at St. Olaf College will be the speaker for the five special services scheduled.

The first meeting is scheduled for 7:30 p.m., February 2, 1958. It is hoped that that Sunday will be set aside by many members of our churches near Blair for a visit to the campus. All services will be held in the Dana Chapel.

In addition to the Sunday evening opening service, visitors to Dana will have an opportunity to hear the 1957-58 A Capella Choir sing its home concert. The concert of sacred music is scheduled for 4 o'clock, in the Alumni Memorial Auditorium that afternoon. This will be the only chance people near Blair will have to hear the concert choir this year.

Monday and Tuesday, February 3 and 4, will also be highlighted by 7:30 p.m. services. On those days, the regularly scheduled morning chapel services will be extended to allow Dr. Hong all the time possible.

Dr. Hong, who has been Chairman of St. Olaf's Philosophy Department since 1949, has quite a record of service to God and his fellow men. Among the many books and articles he has written are "This World and the Church," and two translations of Kierkegaard.

We at Dana are looking forward to Spiritual Emphasis Days. AND we're looking forward to seeing YOU there.

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Lord Raised Up Judges

By John W. Nielsen

Why in the world study Judges! Of all the books of the Bible it is most shocking. The incidents related present the sordid and seamy. The characters portrayed—even the best—are scarcely models to be presented to young people bearing the name, Christ's. There is murder in this book, and treachery, and immorality, and cruelty, and idolatry. It is not beautiful. At times it is repulsive. Yet it is a book that packs a real wallop. Its message is tremendous. It is the message of the acting God—the God who is Lord of creation and master of history.

Why study Judges? Isn't that reason enough! It speaks of the Lord God who acts, and it presents—even to us of the twentieth century—the only adequate philosophy of history. Not to be thrilled by its incidents, nor tickled by its sinfulness, nor intrigued by its characters, but to be overpowered by the dynamics of God and to realize that that divine activity is still operating in the world in which we live, we also turn to the Book of Judges.

It begins almost immediately after the death of Joshua, the mighty figure who brought the Israelites into the Promised Land. Its report of the conquest of Canaan differs some what from that which appears in the Book of Joshua. There it would seem that Israel under the command of Joshua conducted a series of united campaigns against the inhabitants of the land that swiftly and spectacularly gave them the victory. Here the picture is different. It is not a united Israel that launches the attack, but each tribe attempting to conquer and control its allotted territory, although at times, two tribes, like Judah and Simeon might join forces. The conflict is drawn out. The occupation is incomplete. In most cases pockets of the former inhabitants remain in the land either because they are too strong to be dislodged as in the case of the Jebusites who stay entrenched in Jerusalem or because the Israelites, attracted by this strange culture and religion, effect a compromise contrary to God's command. This failure on their part prompted the firm statement from God

that is recorded at the opening of Chapter 2: "I brought you up from Egypt, and brought you into the land which I swore to give to your fathers. I said, 'I will not break my covenant with you, and you shall make a covenant with the inhabitants of this land; you shall not break down their altars.' But you have not obeyed my command. What is this you have done? So now I will not drive them out before you; but they shall become adversaries to you, and their gods shall be a snare to you."

This is an important passage because it reveals God as the mighty actor of history to us in no uncertain terms. First He reminds Israel that it was He who brought them out of Egypt and into this land. In the second place He reminds them that this was done according to promise and that He is true to His promise. This, in the third place, should have made all the more real the conditions upon which He promised to continue in this covenant relationship. But they ignored the conditions. Like so many others they didn't take God seriously, but did as they pleased only to dishonor Him in the fourth place that God really is Lord. No one would not drive out the inhabitants of the land. He might wage campaigns and exert efforts to rid themselves of this menace in their midst but to no purpose. It is God who grants victory and causes defeat. In this word God presents Himself as He is going on again and again in the pages of this book as the actor of history.

The note of cruel horror so typical of this book has already been sounded in the account of Adonibezek in the opening paragraph of the first chapter. The forces of Simeon and Judah, in joint operation, confronted the forces of Adonibezek. The enemy is routed. The king flees, but to no avail. He is taken captive and his big toes and thumbs cut off. That he deserved his punishment is certain as with increasing horror we discover that formerly seventy such maimed creatures picked up scraps from beneath his table. And the prophecy of the New Testament stands true: "Whatsoever a man soweth, that he shall also reap."

The Different Faiths

By E. Stanley Jones

- Greece said: "Be moderate — know thyself."
- Rome said: "Be strong — order thyself."
- Confucianism says: Be superior — correct thyself."
- Buddhism says: "Be disillusioned — annihilate thyself."
- Hinduism says: "Be separated — merge thyself."
- Mohammedanism says: "Be submissive — bend thyself."
- Modern materialism says: "Be industrious — enjoy thyself."
- Modern dilettantism says: "Be broad — cultivate thyself."
- Christianity says: "Be Christlike — give thyself."

YOUTH OFFICE BULLETIN BOARD

Youth Sunday Materials

A general mailing to all Leagues of the Synod will be sent before February 7th from your Youth Office. This mailing will contain:

1. A Youth Sunday poster bearing the 1958 theme, "Filled With The Spirit."
2. A mimeographed folder containing thought-starters for Leaguers preparing talks on the theme: "Filled With The Spirit," from Ephesians 5:15-20.
3. A sample copy of the new Mission Project folder: "Go Ye."
4. A copy of the mimeographed 1958 Luther League Calendar.
5. A sample Mission Offering envelope which is free upon request. We have a limited supply of Youth Sunday bulletins with inside pages blank. Price, 40¢ per hundred.

Watch for that Special Mailing!

Items listed on this Bulletin Board should be ordered from the Youth Office unless otherwise directed.

When God Looks at Us

When God looks at us He must be surprised and certainly often disappointed.

The God who sees us and knows us even better than we know ourselves has great plans for us. He is eager to see us grow and develop in His own image. He wants, if we will let Him, to direct us and help us, so that our lives may count for something, that our strength and our abilities and our days may not be wasted.

When God looks at us He may not see what we with our limited vision and understanding think He sees. As we look about us we are too envious of the rich, the powerful and the so called important people of the world. But when God looks at them He may not classify them as we do at all. He may not be impressed by the rich trappings, the pretense and the show of those who are important in their own estimation, because they are rich or famous or powerful and feel no need of the love and the mercy of God.

God has a wonderful sense of values. He is not fooled by any kind of values. He is not fooled by any kind of show or hypocrisy. The self-righteous find no favor in His sight.

God is looking for something. He sees that all men are sinners who have come short of the glory of God. He is looking for signs of repentance, for traces of genuine humility. In His kingdom He would include those who are pure in heart, those who hunger and thirst after righteousness, those who worship Him in spirit and in truth.

God is looking for men to accept His invitation to come, to face about and come to Him, to repent of their sins, to surrender themselves and all that they have to Him who loves them and understands, that they may truly understand the meaning of life and move forward gladly in His name.

—From The WCAL Reporter

BY THE FIRESIDE

THE HEART OF A CHILD

The heart of a child is a scroll,
A page that is lovely and white;
And to it as fleeting years roll,
Come hands with a story to write.
Be ever so careful, O hand;
Write thou with a sanctified pen;
Thy story shall live in the land
For years in the doings of men.
It shall echo in circles of light,
Or lead to the death of a soul.
Give here but a message of right,
For the heart of a child is a scroll.

—Author Not Known

AWAY FROM THE NEST

The time when a boy is in danger,
Of going a little bit wild,
Is when he's too young to be married,
Too old to be known as a child.

A bird of the wild grass thicket,
Just out of the parent tree flown,
Too large to keep in the old nest,
Too small to have one of its own.

When desolate, 'mid his companions,
His soul is a stake to be won,
'Tis then that the devil stands ready
To get a good place to catch on.

—Author Unknown

"BE STILL AND KNOW"

By Mildred Long

Souls are hungry for God and know
not what they crave.

Souls are confused and frustrated
and know not why God seems to
hide His face.

The Holy Spirit—God manifest in
the world today—is all-pervading,
ever present, infinite and eternal,
even as God is. He enters in wherever
there is room.

In the humility of a contrite heart,
in the quietness of expectant faith, in
the Silence of the Heavenward reach,
God speaks and creation continues.

The voice of God in the human
heart is His continual revelation to
man. "Be still and know that I am
God."

Let Silence reign, and all the powers
of infinite Love and Peace and Joy
begin to be at that heart's command.
In Silence the world was created. In
Silence a soul is born again and finds
its perfect union with the Father.

Be silent, oh my soul, and let God
speak.

NOURISH YOUR SOUL

In God's name I beseech you let
prayer nourish your soul as your
meals nourish your body. Let your
fixed seasons of prayer keep you in
God's presence through the day, and
His presence frequently remembered
through it be an ever-fresh spring of
prayer. Such a brief, loving recollec-
tion of God renews a man's whole be-
ing, quiets his passions, supplies light
and counsel in difficulty, gradually
subdues the temper, and causes him
to possess his soul in patience, or
rather gives it up to the possession
of God.

—Brainerd

GOD STANDS WAITING TO MOVE

God stands waiting to move into any
life that will surrender itself to Him.
He never commits Himself to triflers;
to those who would have their God
as a servant and their religion as a
convenience. But when we admit the
emptiness of life without Him, when
we confess our need and the failure of
our best resolves, then—even as Christ
has promised—He comes flooding into
our drab lives bringing power and
beauty and meaning.

—Charles B. Templeton

BALLADE OF GOOD COUNSEL

Therefore, poor beast, forsake thy
wretchedness;

No longer let the vain world be thy
stall.

His mercy seek who in his mightiness
Made thee of nought but not to be a
thrall.

Pray freely for thyself and pray for
all

Who long for larger life and heavenly
cheer;

And truth shall make thee free, there
is no fear!

—Chaucer, 1340-1400

A REAL HOME

Edward Earl Puriton in his book
"Efficient Living" in describing a real
home says:

"A real home is a gymnasium be-
cause it has a program to give the
child a healthy body; it is a lighthouse
because it reveals breakers ahead,
and shows a clear way past them;
it is a playground providing for in-
nocent games and sports; it is a work-
shop where the child is taught to do
things; it is a forum where honest
and open discussions of life's great

problems are helpfully conducted;
it is a secret society where family loy-
alties are sacred; it is a health resce
where mothers are natural physician
it is a co-operative league where th
interest of each is made the intere
of all; it is a temple of worship whe
the child learns of a Heavenly Fath
whose love finds a ready response
the heart of the child."

—Religious Telescope

A jeweler's assistant, an absen
minded fellow, was being married. I
was presenting the bride with the ri
when he hesitated.

"With this ring," prompted the m
ister.

"With this ring," said the bric
groom, "we give a written guarantt
reminding the customer that the pr
will be refunded if it is not as re
resented."

A pre-schooler with considerable
watching experience wasn't stump
for a remedy when her mother li
her voice in a recent siege of lary
gitis. "You got no sound, Mam
diagnosed the tot. "Maybe you ne
a new tube."

Little Mary was on a visit to l
grandparents, and the old fashion
clock on the wall was a source
wonderment to her.

While she was standing before
her grandmother said to her fr
the next room, "Is the clock runni
dear?"

"No Ma'am," promptly replied Ma
"It's just standing still and waggi
its tail."

Two women were discussing a th
woman.

"Her husband was a judge, was
he?" one asked.

"Everyone thought so," replied
other, "until he married her."

NEWS AND NOTES

(Continued from Page 2)

used in Portland to curb bad
ing. The poem is written by
or Taylor, and it is handed to
yone who is getting a traffic ci-
n.

very one who drives a car
d lie a month in bed
broken bones and stitched up
wounds
fractures of the head
there endure the agonies
many people do.
y'd never need preach safety
more to me and you.

everyone could stand beside
bed of some close friend
hear the doctor say "No hope"
re that fatal end.
see him there unconscious
er knowing what took place.
laws and rules of traffic
a sure we'd soon embrace.

everyone could meet
wife and children left behind
step into the darkened home
re once the sunlight shined
look upon the "vacant chair"
Daddy used to sit.
sure each reckless driver
ld be forced to think a bit.

everyone who takes the wheel
ld say a little prayer,
keep in mind those in the car
ending on his care.
make a vow and pledge himself
never take a chance.
great crusade for safety
ld suddenly advance.

ROSE IN VASE
AND ROSE ON ROOT

is an essential difference if a
stands in a vase or stands on its
It can stand in a vase two or
e days and remain as fresh as the
which stands on its root. But
it begins to wither and die.

is the same with human lives.
e live a beautiful life for a brief
on, but then they vanish and are
otten. They did not last. They
e not rooted in the faith which is
eternal.

is different to be a rose in a
and a rose that remains on its

—Selected

MIND THE HOLY GHOST

It was a sweltering Sunday evening
in July, and a large portion of the
regular congregation had elected to
stay at home. The preacher had
studied long and prayed much for
that service. He wondered if one of
his best sermons should be "wasted"
on fifteen souls.

The devil said, "You have spent
much time and labor on your subject.
Just comment a little tonight and
save that message for a later date,
when you have a house full." The
preacher was about to obey that sug-
gestion when, out of the past, came
the voice of a man of God saying,
"Until you have learned to preach
with as much unction to a few as to
a church full, you have not learned
the art of preaching."

—Edmund N. Drew

Suppose a man were traveling a
dirt road by car to see his dying
mother; he would naturally pray for
dry weather. Suppose some farmers
in a nearby church were praying for
rain. What could God do? It would
be a chaotic world if men's prayers
could change God's immutable laws.
Prayer does not move the arm of
God; rather it enables the arm of God
to move us. Prayer's greatest results
are not in the realm of nature, but
in the realm of human nature.

—J. Gaston Foote

THROWN OVER

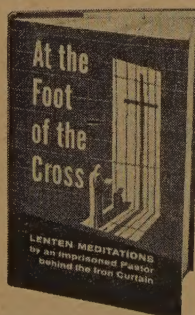
JOE: "Where is Eddie?"

BOB: "In the hospital. His girl
threw him over."

JOE: "that shouldn't put him in the
hospital."

BOB: "But you ought to see what
she threw him over."

LENTEN READING



At the Foot of the Cross

BY AN IMPRISONED PASTOR
BEHIND THE IRON CURTAIN

In meditations of rare quality, the author speaks directly
to his Lord of the Passion—his understanding of it, its
meaning in his life, its eternal significance. Though im-
prisoned, his lips silenced, his words ring with joy and
thanksgiving in anticipation of Christ's Easter victory.
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*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year Lutheran World Action
TOTAL Synodical*	Extra-Synodical**		
Budget (Synodical 1957-58, Luth. World Action 1958)	379216.04		52645.00
Previously acknowledged, December 31, 1957	145726.82		
Pasadena, Calif., Bethany Luth. Church, for: Synodical Quota \$200.00; Church Extension Fund from Thanksgiving offering \$125.66	325.66	325.66	
Easton, Calif., Immanuel Evan. Luth. Church, for: Home Missions, from Mr. and Mrs. Jack Herman, in memory of Mr. C. Pilegard \$3, Mr. and Mrs. Robert Petersen, in memory of Mr. C. Pilegard \$10, Mrs. M. Mastheadal, in memory of Mrs. T. L. Berg \$3; Santal Mission, from Chris Christensen \$50; Home Missions from Church \$160.30	226.30	176.30	50.00
Selma, Calif., Pella Lutheran S. S. for Children's Homes	115.42	115.42	
Brush, Colo., All Saint's Church, Eben Ezer, for: Synod. Quota \$24.46; Children's Homes \$19.66	44.12	44.12	
Brush, Colo., First Eng. Luth. Church, for: S. S. Christmas offering, for Children's Homes \$98.69; Pension Fund, from WMS, \$19.04	117.73	117.73	
Chicago, Ill., Atonement Luth. Church	25.00		25.00
Marcus, Ia., Nazareth Luth. Church	103.78	103.78	
Royal, Ia., Bethlehem Luth. Church	89.36	89.36	
Westbrook, Me., Trinity Luth. Church, for: So. American Mission, in memory of Harold Christiansen of Hackensack, N. J., from Messrs. and Mmes. Arndt Kloth, Keith V. Miller, Stanley Estes, Christian Winther	5.00	So. 5.00	
Edmore, Mich., Our Saviour's Luth. S. S.	23.97	So. 23.97	
Greenville, Mich., St. Paul's Ev. Luth. S. S., Christmas Tree offering, for Children's Homes	55.85	55.85	
Geneva, Minn., Rebecca-Ruth Mission Circle of Community Luth. Church, \$25 each to: So. America, Santal, Sudan and Japan Missions	100.00		100.00
Mason City, Nebr., Zion Luth. S. S., Christmas offering, for Children's Homes	28.39	28.39	
Hampton, Nebr., Immanuel Luth. Church	75.75	75.75	
Cotesfield, Nebr., Dannevirke Church	9.26	9.26	
Winnetoon, Nebr., Bethesda Luth. Church	200.00	200.00	
Flaxton, N. Dak., United Luth. S. S., part of Christmas offering	61.00	61.00	
Fremont, Nebr., First Luth. Church	306.32	(F) 306.32	
Omaha, Nebr., Pella Luth. S. S.	58.59	58.59	
Plainview, Nebr., Bethany Luth. Church, Thanksgiving and Christmas offerings	129.70	(F) 129.70	
St. Paul, Nebr., St. Mark's Luth. Church, S. S. offering Christmas day, for Children's Homes	23.00	23.00	
Oaks, Okla., Ebenezer Luth. Church	75.00	75.00	
Mt. Vernon, Wash., Martin Olsen, in memory of Edgar Lanavold for Home Missions, credit to Ebenezer Church, McCabe, Mont.	10.00	10.00	
Cushing, Wis., First Luth. Church	400.00	400.00	
Denmark, Wis., Esther L. Johnsen of Our Saviour's Luth. Church for: Foreign Missions, \$20, School Fund \$20, Home Mission \$10	50.00	30.00	20.00
Milltown, Wis., Milltown Luth. Church	400.00	400.00	
Oregon, Wis., St. John's Luth. Church	680.99	651.15 (F)	29.84
Oshkosh, Wis., Our Saviour's Eng. Luth. Church	150.00	150.00	
Racine, Wis., Immanuel Luth. Church for: Foreign Missions \$407, Home Missions \$132.93, General Fund, in memory of Jerry Christensen, for youth work of UELC \$75, Sudan Mission \$132	746.93	207.93	539.00
Washington Island, Wis., Trinity Luth. S. S.	12.38	(F) 12.38	
Dickson, Alta., Can., Bethany Luth. S. S. children's offering at Christmas program	37.58	(F) 37.58	
Pasadena, Calif., Bethany Luth. S. S. to be divided among the following: Japan, So. America, and Sudan Missions	54.62		54.62
Selma, Calif., Pella Ev. Luth. Church	300.00	300.00	
Jacksonville, Ia., Bethlehem Luth. Church	1000.00	1000.00	
Jacksonville, Ia., Jacksonville Luth. S. S.	47.03	Su. 47.03	
Moorhead, Ia., Bethesda Luth. Ladies Aid for: Tikisobin	40.00	Su. 40.00	
Underwood, Ia., Underwood Luth. Church	49.33	49.33	
Portland, Me., Emmaus Luth. Church for: Synod. Quota \$123.80, Thanksgiving offering for Pension Fund \$44.40, S. S. Christmas offering for Children's Homes \$55.53	223.53	223.53	
Trufant, Mich., St. Thomas Luth. Church	379.22	350.00	29.22
Minneapolis, Minn., Mr. and Mrs. Wm. J. Von Stocken of Immanuel Church, \$15 each for So. America, Japan and Sudan Missions	45.00		45.00
Lincoln, Nebr., Our Saviour's Luth. Church	500.00	500.00	
Cushing, Nebr., St. John's Luth. S. S. from Christmas offering for Children's Homes	29.08	29.08	
Laurens, N. Y., St. Matthew's Luth. S. S. Christmas offering	21.00		21.00
Viborg, S. Dak., Bethany Luth. S. S. for Children's Homes \$66.24, So. America Mission \$5.37	71.61	66.24 So. 5.37	
Caruthers, Calif., Mr. and Mrs. Lee Hammond, members of Our Saviour's, for Missionary Arnfeld Morck, So. America Translation Fund	20.00	So. 20.00	
Easton, Calif., Immanuel Ev. Luth. Church, for: Synod. quota \$250.00; contributed by Mr. and Mrs. Borge Nielsen for Foreign Missions \$400; contributed by Mr. and Mrs. Anders Rosendahl \$20 each to Japan, Santal, Sudan, So. America Missions	730.00	250.00	480.00
Lynwood, Calif., St. Paul's Luth. Church for: Synod. Merger \$410.35; Synod. quota \$5,700.00; Pastor Johnsen, Japan Mission \$1,200	7310.35	6110.35 Ja. 1200.00	
No. Hollywood, Calif., Valley Luth. Church, from: Women of the Church for LWA \$100, Forward with Christ \$50; S. S. for Foreign Missions \$42.25, Forward with Christ \$4.80; Santal Mission \$5; Foreign Missions \$15.50; Benevolence \$698.91	861.68	698.91	62.75 100.00
No. Hollywood, Calif., Valley Luth. Church	.11	.11	
Oakland, Calif., Our Saviour's Luth. S. S. from Children's Christmas program for Children's Homes	48.50	48.50	
Oakland, Calif., Our Saviour's Luth. Church	200.00	200.00	
Pasadena, Calif., Bethany Guild for Japan Bible Institute	6.00	Ja. 6.00	
Stockton, Calif., Rise and Martin Pedersen, in memory of Mrs. Alfred Rasmussen, Needham, Mass., and Mr. Julius Jensen, Nashua, N. H., for Home Missions (credit to Bethany Luth., Boston, Mass.)	6.00	6.00	
San Francisco, Calif., Ruth I. Jorgensen, for: \$10 each for the following: Home Missions, Children's Homes, Pension Fund, Indian Mission, Utah (Home) Mission, So. America, Santal, Sudan, Jewish and China Missions, and \$25 for LWA	90.97	69.89 (F) 13.31	7.77
Whittier, Calif., St. Andrew Luth. Church	125.00	50.00	25.00
Kankakee, Ill., Trinity Luth. Benevolence, for Eben Ezer Mercy Institute, Brush, Colo., \$28.44	149.40	149.40	
Audubon, Ia., Hamlin Luth. Church	1000.00	1000.00	
Audubon, Ia., Our Savior's Ev. Luth. Church			
Audubon, Ia., Our Savior's Ev. Luth. Church for: \$20 each for Sudan, Japan, So. America and Santal Missions; Elim Children's Home \$4; Ebenezer, Brush, Colo., \$20	84.00	4.00	80.00
Cedar Falls, Ia., Nazareth Luth. Church, Christmas offering	482.17	(F) 482.17	
Council Bluffs, Ia., Our Savior's Luth. Church	1000.00	1000.00	
Des Moines, Ia., Highland Park Luth. Church	1000.00	1000.00	
Dolliver, Ia., Dolliver Luth. Church	25.00		25.00
Graettinger, Ia., St. Paul Luth. Church for: Synod quota	700.00	700.00	
In memory of Mrs. Jens A. Jensen	5.50		
Oaks Mission (Children's Homes)	25.00	(F) 5.50	
Harlan, Ia., Immanuel Luth. Church	1500.00	1500.00	
Humboldt, Ia., Trinity Luth. Church	200.00	200.00	
Oyens, Ia., Gethsemane Luth. Church S. S. for Children's Homes	29.00	29.00	
Ringsted, Ia., Rev. C. E. and Anna C. Nielsen for: \$20 each to following: So. America, Jewish, Sudan Missions; Trinity Seminary and Children's Homes	100.00	40.00	60.00
Rolfe, Ia., St. Paul's Luth. Church for Synod. quota \$310; S. S. offering \$16	326.00	326.00	
Scranton, Ia., Mr. and Mrs. Harold Christensen and Mr. and Mrs. Leonard Jensen, for support of Native Evangelist, Santal Mission, January	10.00	Sa. 10.00	
Spencer, Ia., Bethany Luth. S. S. for Children's Homes	106.18	106.18	

Mich., Ia., Bethany Luth. S. S. for Children's Homes from Christmas offering	36.05	36.05		
Mich., Northwest Trinity Luth. Church	122.80	(F)	122.80	
Mich., Immanuel Luth. Church for: Children's Homes \$10; in memory of Chris Pe-				
n, Sidney Banker, from Dorcas Club \$2	12.00	12.00		
LWA \$55.20, Children's Homes	75.20	20.00		55.20
inn., St. Matthew's Luth. Church, in memory of Arthur Hoy of Evan, from friends,				
Home Missions	3.00	3.00		
on, Minn., Farmington Ev. Luth. Church, from Christmas offering from S. S. for				
Children's Homes \$170.05; Synod quota \$500.00	670.05	670.05		
ye, Minn., Brookville (Fredsminde) Luth. Church	100.00	61.00		39.00
Mont., Pella Luth. Church	500.00	500.00		
abr., First Luth. Church	794.41	300.00 (F)	494.41	
Thanksgiving offering for Pension Fund	187.16	187.16		
on, Nebr., Bethesda Luth. S. S., in memory of Clarence Nelson \$18.20, Christmas of-				
g \$22.51, for Children's Homes	40.71	40.71		
Nebr., Remitted by Arnold Simonsen in memory of Chris Simonsen, from friends and				
ives in and around Hampton, Ruskin and Hardy	42.00	42.00		
Nebr., Bethany Ev. Luth. Church, for: Oaks Mission, from Mr. and Mrs. Ray Chris-				
ten for Children's Homes \$25; Synod. quota \$772.11	797.11	797.11		
Nebr., Remitted by Einar Jorgensen, from Jens Madsen	5.00	Su.	5.00	
r., Bethany Luth. Church and Ladies Aid in memory of Dean Devinell for Home Miss.	3.00	3.00		
Nebr., Bethany Luth. S. S. for: Children's Homes \$35.89; for support of two Na-				
in Sudan \$90	125.89	35.89 Su.	90.00	10.00
N. D., Remitted by Henry Skeem for Dan Nelson	10.00			
Mont., Daneville Luth. Church, Christmas offering for Children's Homes	32.30	32.30		
N. Dak., Nazareth Luth. S. S., Christmas offering for Children's Homes	258.60	258.60		
Ore., Bethesda Luth. Church, for: Pastor Morck's salary, 1957	904.68	So.	904.68	
Ore., Bethany Luth. Church for: Synod budget \$894.75; In memory of Oluf Jen-				
from friends and relatives for Home Missions \$100.25; in memory of Anton Peter-				
for Home Missions \$5	1000.00	1000.00		
Ore., Bethany Luth. Church, for: Indian Mission, Oaks, from S. S. Christmas offer-				
ing \$40; Japan Mission, Primary Dept. mission offerings \$38.65	78.65	40.00 Ja.	38.65	
S. Dak., Bethany Luth. Church, from: Aerial Knutsen, Stanley Knutsen, Carl Knut-				
James Bruce, Jerome Kleinsasser, L. Handik, Robert Mark and Larrell Sarisen, in	10.00	So.	10.00	
memory of Mrs. Arthur Alendal	5.45	(J.)	5.45	
Wis., Pella Luth. S. S.	136.31	(J.)	2.00	5.00
ay, Wis., Bethel Ev. Luth. Church				
is., First Eng. Ev. Luth. Church, for: Home Mission, from Mrs. Carl Christensen \$3,				
ng Workers \$2, in memory of Werner Sund; for Pension Fund \$1.00, Japan Mission				
Foreign Missions \$12, Synod. quota \$8	86.00	14.00	72.00	
Synod. Quota	200.00	200.00		
s., St. Peter's Luth. S. S. Christmas offering for Children's Homes \$27.75; S. S. Mis-				
banks for Foreign Missions \$30; School Fund \$10, Home Mission \$10, Indian Mission	87.75	57.75 (F)	30.00	
Wis., Our Savior's Luth. Church	500.00	500.00		
Wis., Emmaus Ev. Luth. Church	880.00	880.00		
Wis., Immanuel Luth. Church	2750.00	2750.00		
irst, N. B., Canada, Bethany Luth. S. S. from Birthday bank \$5, Christmas tree of-				
g \$5, for Indian Mission and Children's Homes	10.00	10.00		
Colo., First Bethany Ev. Luth. Church	500.00	500.00		
olo., All Saint's Church, Eben Ezer, for Children's Homes	2.00	2.00		
Ill., Atonement Luth. Church for: Synod. Quota	300.00	300.00		
Munshi Tudu, Santal Mission	35.00	Sa.	35.00	
Ia., Mr. and Mrs. Hans Chr. Hansen, in memory of Alex Clemesen for Home Mission,				
t Ebenezer Church)	5.00	5.00		
Ia., First Luth. S. S., Christmas offering for Children's Home at Elk Horn	35.33	35.33		
er, Ia., St. Paul's S. S. for Children's Homes	44.30	44.30		
Ia., Bethesda Luth. S. S. for Children's Homes	30.00	30.00		
Mich., St. Thomas Luth. S. S., Birthday bank offering for Children's Home, Oaks	14.14	14.14		
Minn., Community Luth. Church for: Synod Quota	200.00	200.00		
Christmas offering	235.00	235.00		
Christmas offering for Children's Homes	102.00	102.00		
a Golden Rule Circle	25.00			25.00
Minn., Bethany Luth. S. S., Christmas offering for Children's Homes	22.25	22.25		
nn., St. Matthew's Luth. S. S., Christmas offering, for Children's Homes	40.00	40.00		
ye, Minn., Trinity Luth. Church for: Memorial gift for Mrs. Anna Rasmussen, \$3 to				
al Mission and \$1 to Children's Homes	4.00	1.00 Sa.	3.00	
	5.43			5.43
I S. S. \$21.45 each to Santal, Japan, Colombian (So. Amer.) and Sudan Missions	85.80	85.80		
d. quota	1000.00	1000.00		
Mont., in memory of Mrs. Chester Madsen, from relatives and friends, remitted by				
ter Madsen (credit Westby, Mont., Daneville Church) for Children's Homes	27.00	27.00		
br., Sena Bertelsen, in memory of parents, sister and brother for: Dr. Winther's work				
apan \$10; LWA \$15	25.00	Ja.	10.00	15.00
abr., Immanuel Luth. Church, Thanksgiving offering for Pension Fund	14.75	14.75		
n, Nebr., Remitted by Rev. Adolph Lillich, from the Ladies Aid of Bethesda Luth.				
ch, in memory of his mother, Mary J. Lillich of Bird City, Kan., for Children's Homes	10.00	10.00		
Nebr., First Luth. S. S.	55.00	Ja.	55.00	
st. Nebr., Our Saviour's Luth. Ladies Aid for: \$10 each for Japan and Indian Miss.	20.00	10.00 Ja.	10.00	
N. Y., Salem Danish Ev. Luth. Church	10.00			10.00
n, N. Y., St. Paul's Ev. Luth. Church	67.28	67.28		
S. Dak., St. Paul (Rockfield) S. S. Christmas offering for Children's Homes	8.05	8.05		
Dak., Spring Valley Luth. S. S. for Children's Homes, from Birthday bank \$20.98,				
Christmas offering \$36.29	57.27	57.27		
Wis., Brooklyn Luth. Church from S. S. Christmas banks, for support of "Tafido,"				
n Mission Girls' School	40.00	Su.	40.00	
Wis., Our Savior's Luth. Church	1000.00	1000.00		
Wis., St. Mary's Ev. Luth. Church	1168.00	1000.00		168.00
Wis., Mrs. Einer H. Jacobsen, in memory of Mrs. Peter Werner from friends of Our				
ur's Luth. Church	14.00	Su.	14.00	
e, Wis., Kingo Luth. Church for Synodical quota \$250; Pension Fund \$101.10; Sudan				
on \$80	431.10	351.10 Su.	80.00	
Me., The Atlantic Dist. of the UELC, represents Rev. Paul Johnsen's traveling ex-				
s to attend Dist. Convention as guest speaker	55.37	Ja.	55.37	
Alta., Canada, Remittances made by Anton Myrthu; Anonymous	100.00	(F)	100.00	
nsngar Luth. Church, Winnipeg	154.08	154.08		
nsngar Luth. Church S. S., Winnipeg	20.00	So.	20.00	
TOTALS	185741.43	178977.11	6198.70	565.62

D: In Dec. 23, 1957, issue, acknowledgment of contribution from Reedley, Calif., should have read: "Mr. and Mrs. Marius Hansen Hansen, to be used toward training of our Evangelist in Sudan, in memory of Pastor A. P. Andersen, \$100.00."

E: Nazareth Ev. Luth. Church, Cedar Falls, Ia. Per request, adjustment was made transferring \$208.81 from General Fund to L. Dec. 1957.

with thanks.

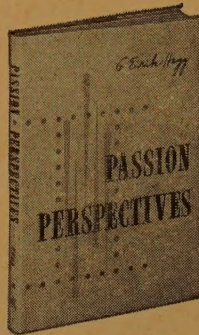
Blair, Nebr., January 11, 1958.

P. V. Hansen, Treasurer.

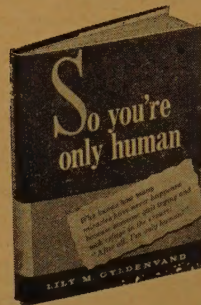
1958 LENTEN READING



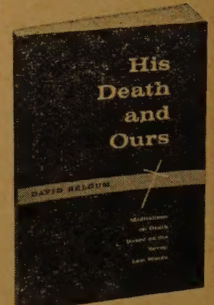
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